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Thoughts on the Doctrine of the Trinity.

THE doctrine of a Trinity of persons in the Godhead, tho' acknowledged by the fathers, and believed by most Protestant divines for ages, is a disputed doctrine, and, in the present day, discarded by some who are set for the defence of the gospel. Many specious objections are raised against it, and much said to stagger the faith and disturb the minds of some who are, yet, honest and sincere friends of Christ, and those truths contained in his gospel. Not only weak minded Christians are wounded by those observations that are raised against this fundamental doctrine of Christianity, but injury is done in another view. Weapons are put into the hands of the enemies of the cross, and the cause of infidelity is strengthened. If professors of religion—if the teachers of Christianity raise objections against the most important doctrines of that gospel they are set to defend, it strengthens the cause of the adversary, and supports the "God of this world." But notwithstanding the artful and spurious objections against the doctrine of the Trinity, if it be a doctrine of revelation, it is to be avowed as such, and cordially received by the friends of Jesus.

The object of the following remarks is not, directly to prove that the existence of one God in three distinct persons is a truth of revelation; but rather to answer some questions that are proposed by way of objection to the doctrine.

The questions proposed to be considered are the following:

I. In what doth personality consist—doth it not involve the idea of perception and volition?

II. If personality involve the idea of perception and volition, how is a person distinguished from a being.

III. Is it not a contradiction to say there are three persons possessed of perception and volition, constituting one being possessed of perception and volition?

I. In what doth personality

consist—doth it not involve the idea of perception and volition?

It is readily granted that the idea that first presents itself when a *person* is spoken of is that it is a rational intelligence—a being possessed of perception and volition. To such an one only can personal properties and characters be applied. The word *person* cannot, with any propriety, be applied to any but one that has a rational mind—one capable of distinguishing good from evil, and of choosing and refusing. The most important creatures, of the inanimate kind, are not persons, however useful to mankind. Nor can the word, in strictness of propriety, be applied to any of the irrational animals. The Psalmist, it is true, compares the sun to a "Bridegroom coming out of his chamber, and rejoicing as a strong man to run a race."—But this is, evidently, to be taken in a figurative sense; and so are all personal properties when applied either to mere animals, or to inanimate things. Nothing short of a rational mind, capable of wishing and exercising choice, can constitute a person. Without entering into any metaphysical disquisitions, it may be said, in the plain language of common sense, that personality consisteth in a rational mind, capable of choosing and refusing, and that in view of moral good and evil; and, therefore, that perception and volition are, necessarily, involved in it.

II. If personality involve the idea of perception and volition, how is a person distinguished from a being?

The words person and being when applied to finite rational existencies, such as angels or men do not admit of any distinction. Every distinct person is viewed as a distinct being.—James, Peter and John are persons, each distinct, as to personality, from the other. Their being is also as distinct as their personality. They are three persons, and three distinct beings. The human mind, indeed, is not capable of abstracting, or making a distinction between person and being, as applied to men. This is readily conceded, although the doctrine of the Trinity is owned as lying at the foundation of the Christian scheme.

III. Is it not a contradiction to say there are three persons possessed of perception and volition, constituting one being possessed of perception and volition?

In attending to this question it seems necessary to answer two others. One is whether the proposition be contrary to reason? The other is, whether it be, in fact, a contradiction in terms?

1. Is the proposition contrary to reason?

A doctrine or proposition may be contrary to the method of reasoning used by those in opposition to it, and not contrary to reason itself. A doctrine may, also, be above the comprehension of reason, and yet, in no measure, contrary to it. We are to make a distinction between a doctrine contrary to reason, and one above its comprehension. "We may conclude says one writer, a doctrine is contrary to reason when it contradicts some of the first principles which the mind of man cannot but assent to without any proof. Such are the following:

the whole is greater than a part—it is impossible a thing should be and not be at the same time—two are more than one." If a doctrine contradict such plain, self-evident propositions it is contrary to reason. But this cannot be said of the doctrine of the Trinity. The most we can say of that is, that it is above the comprehension of a finite mind. Should we say that three persons are one person, or that the one divine being is three divine beings, it would do violence to common sense, and contradict the first principles of reason.—But the proposition is that three persons constitute one divine being, which is not contrary to reason, however mysterious and incomprehensible to a finite understanding.

2. Is the proposition a contradiction in terms?

To say that the one divine being, possessed of perception and volition, is three divine beings, possessed of perception and volition, would be a contradiction in terms. Or should we say that one divine person is three divine persons it would be self contradiction. But tho' it is conceded that we cannot abstract personality from being, it doth not thence follow that every distinct divine person is a distinct being; nor that as many distinct divine persons as there are, so many distinct divine beings there are. Nor does it follow because we cannot conceive of distinct personality without, at the same time, conceiving of distinct being, when applied to creatures, that therefore they cannot be conceived of separately, or that they cannot be separated in the divine mind, and in the divine being. Nor does it thence follow that to say there are three divine persons constituting one divine being is a contradiction in terms. To assert, because our ideas of a distinct finite person are that he is a distinct being, and because we are not able to separate personality from being, when applied to creatures, that therefore every distinct divine person is a distinct divine being, would be false reasoning. And so, because we are not able to abstract separate personality from separate being, when applied to creatures, to assert, that therefore the proposition, "there are three divine persons possessed of perception and volition constituting one divine being possessed of perception and volition," is a contradiction in terms, would be false reasoning; it would be drawing inferences without any premises—it would be to assert, that since we do not fully understand and comprehend a proposition it cannot be true—and this method of reasoning would exclude from human belief many of the truths of revelation: Yea, it would exclude from the minds of many, a belief of some propositions which are capable of demonstration.

If we consider the subject fairly, and in the exercise of Christian candor, the proposition we are examining will not appear either a violation of reason or a contradiction in terms. What tho' it contain a mystery; yet *that*, it is conceived, is no objection against it. Many things which we cannot comprehend, or fully understand, we are bound to believe. Who can account for the divine existence, from eternity, underived and

uncaused? Who can, on rational, philosophical principles, see how all things were made of nothing? These are as real mysteries, and as contrary to reason, as the doctrine of the Trinity. Who can account for the resurrection of the body, and the change of those who shall be found alive at judgment? Of the latter, Paul saith, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye."—Is not this a mystery—as really so as the doctrine of the Trinity? Can we any more comprehend the one than the other? Is it to be accounted for on principles of reason and philosophy? And shall we reject this, or any other doctrine, because above reason; and say it cannot be true because we are unable to comprehend it? We cannot "find out the Almighty unto perfection." God is greater than man. He sees thro' and perfectly understands those things which, to the human mind, are enveloped in thick darkness; and by his unlimited power he is able to accomplish all his purposes. God can as easily change, in a moment, a natural to a spiritual body, as he can will to do it—and he knows perfectly well, how all things were made of nothing, and understands his own eternal existence underived and uncaused, tho' in view of these the human mind is lost and bewildered.—So, by his infinite understanding, God is able to see through the doctrine of the Trinity, and know it is true, though to us it be an incomprehensible mystery.

Shall we deny one doctrine of the Bible, and pronounce it inconsistent and contradictory, while we admit others equally mysterious and incomprehensible? This will be degrading to our own understanding, as well as reproachful to the infinite God. While we are not to explain or investigate the doctrine of the Trinity, for there is nothing in the nature of creatures by which it can be illustrated, we are to admit it as true on the credit of divine revelation—especially so, since it is neither a violation of reason, nor a contradiction in terms. If we establish it as a maxim, to admit no doctrine but what we can explain, on principles of reason and human philosophy, we may deny the doctrine of the Trinity. And on this principle we shall deny many other leading truths of scripture. On this principle, indeed, we shall discard and deny many things, which we know exist, in the natural world.—Yea, this principle lays the basis of infidelity, and, if pursued, leads a short and easy way to a denial of the whole scheme of Christianity.

It may be suitable before these remarks are closed, to notice some of the dangerous consequences of denying the doctrine of the Trinity; or admitting the force of any objections against it.

1. If we deny the doctrine of the Trinity in unity it is a denial of the divinity of Christ. If there be not three divine persons existing in one God, the divinity of Christ must be given up—it cannot be supported on any other ground. If we allow that distinct personality constitutes distinct being, when applied to God, then of course, Jesus

Christ is a distinct being, and, therefore, not a divine person; for there can be but one God.—However many and plain the passages of scripture in favor of the divinity of Jesus Christ, yet if the doctrine of the Trinity be not true, these passages have been misapprehended; *He* is but a mere man, and the faith of the greatest part of the Christian church, for ages past, hath rested on the sand.

2. A denial of this doctrine destroys the atonement of Christ. If Christ be not a divine person then there is no more value or merit, in his obedience and sufferings, than in the obedience and sufferings of any other good man. If Christ be only a creature, then all the advantage we can derive from him is an example of meekness, patience and submission; all which we have in Job, Stephen and many since their day. The merit or value of the sufferings of Christ, or his obedience unto death, arises not from the quantum or degree of his sufferings, tho' they were great beyond a parallel, but from the dignity of his person. The value of the obedience and sufferings of Christ is in proportion to the dignity of his person, and so lays a sure foundation for hope to sinners. But take away the divinity of Christ and the infinite value of the sacrifice fails, and, of course, our hope from the atonement falls to the ground.

3. If the doctrine of the Trinity in unity be disproved, and these other doctrines fail with it, then all the distinguishing doctrines of the Bible are destroyed. If Christ be not a divine person, and there is nothing in his atonement, then from the holy scriptures we have no hope of a gracious forgiveness. The doctrine of the atonement runs thro' the whole Bible. It is the sum of all the promises, types and prophecies of the Old Testament. It is the foundation of all the warnings, invitations and promises of Christ and the Apostles. This, in connexion with the real divinity of Christ, which as a golden thread runs through the whole revelation, is a doctrine to which all the truths of the Bible ultimately point, and in which they centre. This employed the counsels of divine wisdom and goodness from eternity. This brought CHRIST JESUS THE LORD from heaven to take a body of flesh, and dwell for a season among men. This is closely connected with the great truth expressed by John in his first epistle, v. 7. For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. It becomes us then to listen with caution to artful decievers, and guard against the specious objections that are raised against the doctrine of three persons in one God.

On submission to God.

THE holy scriptures abundantly enjoin it on men, to submit themselves to God. He is the Father and Lord of the world, and requires his creatures to forsake every evil and rebellious practice and become the loyal subjects of his government. The duty enjoined is not an inevitable subjection to his invincible power. Every thing, willing or unwilling, must ultimately submit to this; for God mana-

ges all things according to the counsel of his own will. The finally impenitent themselves must take their portion of wrath and fiery indignation at his hands. Men, who are sensible that they can make no effectual resistance, frequently compose themselves to submit to things, which, had they sufficient power, they would never do. A vanquished enemy submits to the chain of an haughty conqueror, with the appearance of meekness; and dying unbelievers frequently say as much as this, that they are resigned to death if that be the will of God. The captive does not usually so deceive himself, as to suppose he is willing to bear the taunts and shackles of the conqueror. But, alas! the dying enemy of God, and sinners under awakenings, are often able to mistake this submission, which arises from a despair of what they wish, and a resolution to bear their burdens as well as they can, for that submission, which springs from love and confidence in God. It may not then be improper to attend to the subject with care.

Submission sometimes respects the law of God. This is something more than yielding heartless services, and hypocritical pretences to obedience.—It is delighting in the law, and entering into the practice of a cordial conformity to it. Such as thus obey it, see an excellency and fitness in the law itself, and they obey, because they esteem it holy, formed on the great principle of impartial goodness, and a blessing to the universe. Such take pleasure in the duties it enjoins, and earnestly desire that their hearts should be bro't into a perfect conformity to all their duty, saying then shall I have great delight, when I have respect to all thy commandments. Submission to the divine law, is also derived in part, from an affectionate sense of the obligations which believers feel themselves under to God, as their parent, who hath nourished and brought them up as children, sustaining them from infancy to their present age; so that goodness and mercy have followed them all the days of their lives, notwithstanding the numerous provocations they have committed against him.—His people are sensible, that this lays them under obligations to him, and that it is an aggravation of wickedness, to rebel against God, when he hath nourished and brought us up as children.

A consideration also, that God has created the world, impresses on the minds of his people, a sense of his right to give law to his own creatures. They view themselves as his property, and hence dutifully comply with their obligations to be employed for his pleasure and glory, in any way he shall direct.—Nor are they inattentive to the obligations upon them, derived from the perfection and glory of his nature, which render him infinitely worthy to command the universe. They submit to the law, because they esteem it an infinite blessing to creation that it has such a glorious Being at its head. With such impressions as these, it is no cause of wonder, that all the inhabitants of heaven, and the well disposed on earth, should cordially submit to receive and obey the commands of God.

2. Submission to God also

respects his providence. The providence of God is his agency in preserving and managing created things, carrying into effect all his counsels, and promoting the interests of his kingdom, and the manifestations of his own glory, which is indeed the supreme interest of his creatures. The purposes of God respect all actions and things—he hath fore-ordained whatsoever comes to pass. His providence is executed with almighty power, so that his counsel shall stand, and he will do all his pleasure. Submission to this providence, is a cordial and confidential surrendery of ourselves and all our concerns, into his hands, delighting in his supremacy, and rejoicing that we may find such an one, to whom we may confide all that we value.—It arises from an approbation of, and a full confidence in the wisdom, power and goodness of God, to manage all concerns for his glory, and the general good. God has power to control and manage creation, as the potter does the clay. He has wisdom to connect the whole into a system, so that all its parts may move in harmony with each other, and in subordination to the interest of the whole. And he has goodness of heart to adopt this for his object, and accomplish it by the whole work of providence. This his people believe—and where is the benevolent mind, which would not rejoice to see himself, and all things, in such hands? Where is the believer, who will not be consoled under afflictions, by the consideration, that infinite wisdom and goodness deal them out? It is owing only to moral depravity, that there is any want of submission to divine providence among men.

3. Submission to God also includes submission to his grace. This is, if possible, beyond all other acts of submission, the most contrary to the pride and haughtiness of the corrupt heart. The grace of God is the gospel salvation, consisting in the pardon and acceptance of the sinner thro' Christ, and communications of holiness, for his sake only, made by the Holy Spirit. The pardon of sin, thro' Christ, is on the ground, that we are so vile and guilty, that God cannot remit, in the least, the penalties of his law, only from respect to Christ, and that we are worthy of eternal vengeance and universal abhorence, and must be beholden to Christ for the least favor. This is too humiliating for the pride of the unsanctified; and it is still more so, because it represents us so vile and depraved in our inclinations, that our return to God is a desperate matter, unless effected by the sovereign power of the Holy Ghost. When any one submits to the grace of God, he freely consents to be considered and treated and pardoned, as a criminal, deserving endless wrath, and to be so considered forever; and to be fixed as a pillar in the house of God—a living monument, to perpetuate the memory of such grace, to the glory of Christ: he cordially submits to this way of salvation, and prefers it before all others which his imagination can invent. In submitting to the grace of God, he also subscribes to this truth, that he is too corrupt, even to exercise any right affection towards God or man, only, as it is wrought in him, by the spirit of

God. He cheerfully places all his dependence there, for holiness and sanctification, and rejoices in this dependence, and is willing to have it forever known, thro' heaven and earth, that he is by nature so utterly courrupt, that he is indebted to special, distinguishing grace, for every thing in his heart and conduct, by which he differs from such as are condemned to everlasting misery. Submission to grace necessarily implies deep humility, and is a very different thing from merely wishing to go unpunished. It implies an holy admiration of the gospel, not only because it saves sinners, but because it so effectually provides for their sanctification, and to have free grace so apparent in their salvation; to have Christ so exalted, and the sinner so abased, and the impression of this so effectually kept up forever in the view of the whole intelligent system, to the glory of divine grace. That heart is humble and benevolent, and delights more in the glory of God, than in his own praise, which can be pleased with the grace of God. Such men can take pleasure in being set up as spectacles of mercy, that it may be forever said by creatures, "See in the salvation of that hell-deserving sinner, the riches of God's free, sovereign grace—see how God has renewed him, pardoned him, sanctified him, kept him and glorified him, from a pure regard to his own glory, and the redemption of Christ."

How evident it must be, that no submission, either to the law, providence or grace of God, can subsist in an unrenewed soul. Nor can these affections be perfect, until the heart is wholly conformed to God. Selfishness, pride and conformity to the fashion of this world, are wholly inconsistent with submission to God. The heart must be created anew, and then the soul can repose itself with comfort on the Lord.

There are many considerations, which are weighty motives, to impress on us the duty of submission to God.

1. It is altogether impossible to make any effectual opposition to his will. We can never be successful in opposing his administrations. God is an all-sufficient ruler, and his creatures are too feeble to give him any disturbance; should any one rise against his law, and refuse submission to his authority, which alas! multitudes continue to do all their days, can they compel him to repeal his law, or can they avoid its penalty? Can we fly from his wrath, or are we stronger than he? By no means; the law will have its effect, either in our obedience or destruction. It is also as impossible to defeat the designs of providence. We are in his hands, and all our concerns, and the events which respect us, are at his disposal. He has long since fixed his designs concerning us, and we cannot cause him to change his counsels. If he intends us sickness, poverty or any calamity, no resistance, or want of submission on our part, can defeat his purposes. Nor will any resistance of his grace be successful. We never can persuade, or compel him, to make the terms of his gospel more agreeable to our pride and corruptions. We may indeed in one sense resist his grace forever; we may reject it; but the

resistance will be fatal. Since, therefore, we can make no successful resistance against our Maker, and since all opposition will increase our guilt and ruin, it is madness to resist.

2. But submission to God in all things, will be for our everlasting welfare. By this spirit, we at once become at peace with all his administrations. All things will then be in conformity to our most earnest desires, or in other words, our most earnest desires will coincide with all the purposes and administrations of God. "He shall give thee the desires of thine heart." We shall be at peace with him, and have confidence in him, in all things, and at all times. How comfortable is such confidence in one, on whom we must depend forever!

3. Submission to God is a duty which we owe him. His laws, providence and grace, are excellent in themselves, and important benefits to his creatures; there is nothing in them but what is lovely and desirable; without them, creation would inevitably go to ruin. To which of his laws ought we not to submit? Ought we, his creatures, to wish to be exempted from his authority? Is not creation infinitely indebted to him for his providence? And should not this world sing the praises of his wonderful grace. It is our unquestionable duty to submit, and we have cause to rejoice, that his yoke is easy, and his burden light.

4. Another motive to submission, is the assurance, that God resisteth the proud, but giveth grace to the humble. He will give them free access to him, and from his fulness they shall receive and grace for grace.—He will take the entire charge of them upon himself. How impious it must be to cavil at the holy and benevolent dispensations of God. It proves want of conformity to his will and admonishes men of the fatal end which awaits them. Let those, who resist the grace of God, consider, that they are opposing the only hope of the world, opposing him, who gave his life a ransom for men—closing the door of mercy, and sealing themselves over to the award of law and justice. Let such reflect, how important it is, that they agree with their adversary quickly, while they are in the way with him, lest at any time their adversary deliver them to the judge, the judge to the officer, and they be cast into that prison, from whence they shall never escape, till they have paid the last mite.

On the Sonship of JESUS CHRIST, *extracted from "The Religious Monitor or Scots Presbyterian Magazine," published in Edinburgh, June,* 1803.

IT is doubtless of some importance to ascertain what is the true scriptural meaning of the titles, *Son of God, only begotten Son, God's own Son,* and *the Son,* which are in scripture so frequently given to Jesus of Nazareth. It is naturally to be expected, that such as are opposed to the doctrine of the supreme deity of our glorious Redeemer, should be disposed to explain not only these, but all other titles which are given him, in such a sense as to exclude proper divinity. These

names, however, are supposed by some who are friends to the real divinity of the Saviour, to be expressive rather of his humanity, or of his mediatorial office, than of his divine nature, as proceeding from the Father, by an eternal, ineffable generation; and to be pretty much of the same import with the names Son of Man, Righteous Servant, Branch of Righteousness, &c.

In support of this idea of the Sonship of Christ, it is alledged, that the name and relation of Son, according to the idiom of all languages with which we are acquainted, necessarily implies derivation, and a certain degree of inferiority. That the title Son, or Sons of God, is one which is, in scripture, given both to angels and men. That Christ frequently speaks of himself as being, in the relation and capacity of a Son, inferior to the Father, and acting by a derived, delegated power, saying, "I can do nothing of myself:" "My Father is greater than I." That the term Son, implies either the derivation of one being from another, as men are called sons, or children of men; or the likeness of one being or thing to another, as angels and holy men are called sons or children of God; young men that were instructed and prepared for the gift of prophecy, are called sons, or children of the prophets. Wicked men are called children of Belial, or wickedness, and proud men are called the children of Pride.—This being, therefore, a title improper to be applied to supreme Deity, and necessarily implying derivation and inferiority, it is urged, that either the term Son of God must be restricted to the human nature, or to the office of the Messiah, and must imply pretty much the same with the Son of Man, Righteous Servant, &c. or the real divinity of Christ must be given up.

But although it be readily admitted, that the name and title Son of God, is many times given to Christ where the inferior nature is included, and, perhaps, sometimes where his humanity is principally intended; for this plain reason, that many things are, in scripture, asserted concerning his person, which are true only of one of his natures, as, "That the Lord of glory was crucified," and, "That the church was redeemed by the blood of God"—it nevertheless appears evident from revelation, that Christ's Sonship existed, previous to either his assumption of human nature, or his appointment to the office of Messiah. To admit the contrary supposition appears, in no small degree, to weaken the evidences of the supreme deity of Christ. As this is a subject of pure revelation, we must expect to derive all our information from the law and the testimony. The following considerations are submitted to the reader.

It is allowed by nearly all judicious interpreters of Scripture, to be most natural to admit the literal sense of a term or phrase, as the true sense, unless where various circumstances concur to show it to be used figuratively. But the term Son, in the most strict, literal, and generally received sense, in all languages, supposes a father a being of the same common nature with him. Though it be admitted that the term is many

times used in a lower sense, as in the case of angels and men, who are called sons or children of God; yet, it is much questioned whether those strongly definite terms *The Son*, by way of eminence, *God's own Son*, and *Only begotten Son*, are ever used to express a lower idea of Sonship than what is implied in a sameness of nature with the Father. Certain it is, neither angels nor men are the sons of God, according to the sense of these terms. "For unto which of the angels, said he, at any time, thou art my Son, this day have I begotten thee." Heb. i. 5. Supposing one person was called the Son, the only Son, the only begotten Son of another, if we should understand the terms in any other sense than as expressing a sameness of nature, and a descent by natural generation, it would introduce such a confusion of ideas and terms, as would go far towards reducing all language to the utmost uncertainty. What more, therefore, could the inspired penman say, to assert Christ to be a Son of the same nature with the Father, and proceeding from him by an eternal, though inexplicable generation, than to call him God's own Son, only begotten Son, &c.? Supposing the doctrine of Christ's eternal Sonship to be true, I see not how the truth of it could be conveyed in sufficiently strong terms, or how we could have a revelation sufficiently clear, to fix our faith in the belief of it, if such a revelation is not given in the terms made use of by the sacred penman; for what more could be said to prove him to be a Son by nature, than to say he was God's own Son, only begotten Son, &c.?

With respect to the objection, that Sonship implies derivation and inferiority, it appears to originate from our connecting those ideas with the supreme Being, which belong to creatures. But, because among men a father necessarily begets a son younger than himself, it will not follow that the title son, as applied to Christ, implies inferiority. All the inferiority of a son to father, among men, arises from this circumstance of human generation, and the nature of created beings. Separate from this, the son being of the same nature is the father's equal. Perhaps, a more just idea of the manner in which the Son of God is begotten of the Father, cannot be formed by mortal man, than what is derived from Psalm ii. 7. "Thou art my Son, this day have I begotten thee." The divine existence is not in succession, admitting past, present and future; but is one eternal day, or now. So the Son's being begotten of the Father, is the immanent act of one eternal day.—Therefore, this text is equally true of a whole eternity, as of any given point of time. Consequently, the term begotten, as applied to Christ, implies no inferiority, either of dignity, or in point of succession of existence.

Other circumstances, besides the obvious sense of the term, also concur to show us that this title is originally divine, or expressive of the supreme deity of Christ particularly. As Son, and in the relation of a Son to the Father, he is declared to be an object of worship, both by men and angels; and, in many

places, the reason why he was worshipped was, that he was the Son of God. John v. 23. "That all men should honor the Son, even as they honor the Father." Heb. i. 6. "When he bringeth his first begotten into the world, he saith, And let all the angels of God worship him." Ps. xlv. 11. "He is thy Lord worship thou him." Agreeably hereto, we find various instances, in which divine worship was given to him while on earth, as soon as he was known to be the Son of God. As—By the wise men of the east. Matt. ii. 2.—By the cleansed leper. Matt. viii. 2.—By the ruler of the synagogue, when he intreated him in behalf of his daughter. Matt. ix. 18.—By the people who had been with him in the ship, and had seen his power in calming the tempest. Matt. xiv. 3.—By the woman of Canaan.—Matt. xv. 25.—By the man who had been possessed of the legion. Mark v. 6.—By the blind man who had been restored to sight. John ix. 38.—By the woman who first repaired to the sepulchre after his resurrection. Matt. xxviii. 9.—And by his disciples when they first saw him after he was risen from the dead. Luke xxiv. 52.—The ground upon which divine worship was, in these instances, given him, was, that the parties knew and believed him to be the Son of God. But we cannot admit the supposition, that, in so many instances, divine worship would be given to, and received by him, upon a ground which implied no proper divinity. God is ever jealous of his glory, particularly of the glory of being the sole and exclusive object of all divine and religious worship. He hath said, I am the Lord, this is my name, and my glory will I not give to another. When John, in the isle of Patmos, would have worshipped the angel, who was God's minister in imparting to him the revelation, doubtless supposing him to be the Lord Jesus Christ, and no created angel, he was immediately forbidden: "See thou do it not, I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Worship God." Rev. ix. 10. and xxii. 9. But if worship was to be given him, upon a ground which did not imply Deity, would it not be to countenance idolatrous worship? Admitting him to be truly God, yet if the worshipper had no knowledge or belief of his divinity, nor any knowledge of his person and office, but through the medium of a title which implied no proper divinity, and was only appropriate to the inferior nature, or at best, represented him as a superangelic created being, it would be no more than creature worship. And if worship was commanded to him on such a ground, as it is expressly, Heb. i. 6. would it not contradict the command, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Farther, as Son, and in the relation of a Son to the Father, divine works are ascribed to him. But neither the mere human nature of Christ, nor any created being, however exalted, ever did such works as are properly the works of God. Among such works note the creation of the world, John i. 3. All things were made by him, and without him was there not any thing

made that was made. By comparing this with verse 14, it appears that the *Logos*, or *Word*, and *only begotten Son*, are titles of the same import, unless we are rather to view the latter as exhibiting the stronger evidence of real underived deity, i. e. viewing him as the maker of all things, we behold a glory as of the only begotten of the Father. Creation is also ascribed to him as the Son, Col. i. 16. and Heb. i. 2. Not creation only, but all other divine works are ascribed to him as a Son, and in the relation of a Son to the Father, John v. 17—19. He raiseth the dead, ver. 21, and judgeth the world, ver. 22. The term Son of God, therefore, I think, plainly suggests the idea of a divine person and worker. Applied to the Messiah, it does not point us so directly to the office, as to the real underived deity of the officer.

The same idea of Christ's Sonship appears, also, to be plainly expressed in such Scriptures as the following, which ascribe divinity to him in the fullest sense as Son, and in the relation of a Son to the Father: Heb. i. 8. quoted from Psal. xlv. 6. "And unto the Son he saith, Thy throne, O God, is forever and ever; and the sceptre of righteousness is the sceptre of thy kingdom." To the same purpose, ver. 10. quoted from Psalm cii. 25, 26. "And thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the work of thine hands." These words are evidently spoken of the Jehovah of Israel, but here applied by the Father to the Son.—As the Son of the Father, he is addressed as the joint giver of grace, mercy and peace, 2 John 3. "Grace be with you, and mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." And the Apostle's elaborate proof that Jesus is the Son of God, consequently an object of faith, issues in an assertion that he is the true God, and eternal life, i. e. The Son of God, in whom we have life, upon whom we are to believe for eternal life, and who giveth spiritual understanding, is the true God and eternal life. 1 John v. 11, 12, 13, 20. Unbelieving Thomas, reclaimed from his incredulity, exclaims, My Lord and my God! John xx. 28.—This exclamation related to the same person whom he had seen, and with whom he had frequently conversed in the days of his flesh. Our Lord, so far from correcting his error, if it was one, pronounceth him blessed as a believer; and the inspired penman adds, "These are written, that ye might believe that Jesus is the Christ, the Son of God," i. e. Thomas's confession of Christ as his Lord and his God, was written among other things, that we might believe him to be the Son of God. To the same purpose see John xiv. 9, 10, 11. "He that hath seen me hath seen the Father: I am in the Father, and the Father in me." But unless, as the Son of the Father, he is truly God, instead of seeing the Father in him, we see no more than the Father's servant.

The eternity of Christ's generation and Sonship seems, also, to be fairly implied in many Scriptures of the Old Testament, particularly in such as follow: Proverbs viii. 22, 23.

"The Lord possessed me in the beginning of his ways; before his works of old. I was set up from everlasting, from the beginning, before ever the earth was." According to the well known idiom of the Hebrew language, the words rendered possessed, and brought forth, plainly imply generation. That this generation is eternal, is farther manifest from Isa. liii. 8. "Who shall declare his generation." And Mic. v. 2. "Whose goings forth have been from of old, from everlasting." Pointing not barely to simple existence, but to the date of his Sonship. It seems, therefore, plain, that the name and title Son of God, Only begotten Son, &c. are terms used, not so much to point to the Messiah's office, as to express the divine dignity of him who was invested with it, and who humbled himself, that he might become the author of eternal salvation to all them that obey him. He was not called the Son of God because he was the Messiah; but because he was the Son of God, he was every way qualified to bear the weight of that office.

Christ's Sonship is also distinguished from his office, and declared to be prior to it, in such passages as these: Speaking of his Father, Christ says, John v. 29. "I know him, for I am from him, and he hath sent me." Being from the Father by an eternal generation, is distinguished from his being sent, which relates to his office. Several places might also be mentioned, in which, if we understand the term Son of God, either of Christ's inferior nature, or of his office, or as expressing any thing lower than the divine, original dignity of his nature, the passage would be a tautology. That the word Messiah in the Hebrew, is of the same import with Christ in the Greek, is clear from John i. 41. "We have found the Messiah, which is, being interpreted, the Christ." But if we consider the term Son of God, as expressing only the Messiah's office, without any reference to the original dignity of his nature, will it not follow that when Paul preached Christ in the synagogue, that he is the Son of God, it only meant that he preached that Christ was Christ, or the Messiah was the Messiah? And Peter's important confession, "Thou art Christ, the Son of the living God," will be no more than telling, that Christ was Christ.—And the disciples' profession of faith, "We believe and are sure, that thou art Christ, the Son of the living God," will be only saying, thou art Christ the Christ. Such unmeaning tautologies must not be charged upon inspiration. But if we understand the term Son of the living God, as pointing out the divine, original dignity of the person or character, who is, by divine constitution, appointed to the office of the Messiah, or Christ, the anointed, according to the literal and natural signification of the term, in all languages, then the phrases are not only vastly important, but very plain and intelligible.

In this sense, it is abundantly evident, the Jews understood the term, John v. 18. "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with

God." John x. 30. "I and my Father are one." Verse 33. "For a good work we stone thee not, but for plasphemy, and because that thou, being a man, makest thyself God."—Had the Jews understood no more by this term, than merely his professing himself to be the Messiah, in a language which laid no claim to proper divinity, they could have had no ground for a charge of blasphemy, even if they had disbelieved his pretensions. Or, if their charge had been founded on a misapprehension of the sense of the term, here was a fair opportunity to rectify the mistake, by explaining the title, which he claimed in its true sense. Or, though it be granted that our Lord did not, at all times, explain things to the Jews, in such a manner as to correct their obvious mistakes, yet, is it not probable that he would have done in this, as he frequently did in similar cases, i. e. explain the matter to his own disciples, who were, probably, in the same mistake, if it was one. But so far from retracting what he had advanced, or from insinuating that the Jews did not understand him right, he goes on, farther, to vindicate the justice of his claim to be the Son of God, from his doing such works as afforded infallible proof of his real divinity; though the Jews were, hereby, more and more exasperated. And although in John x. 30, he reminds the Jews, that they sometimes used the term in a lower sense, and from thence, urges the inconsistency of their charge of blasphemy, seeing they had been accustomed to use the term God, and Son of God in a lower sense; yet when he comes to reason from the less to the greater, and assert the justice of his own claim to that title, he does it in language, asserting his right to divinity, in the highest sense. Observe, he founds his claim to be the Son of God upon three things.—1. Upon his sanctification and mission into the world. Verse 36. i. e. Upon the sanctification of his human nature, which was fitted for office by a union with the divine.—2. Upon his doing the works of the Father. Ver. 37. 3. Upon his being in the Father, and the Father in him. Ver. 38. A claim to a participation of Deity in the highest sense. So far was this from correcting any mistake which the Jews might be in about the meaning of the title Son of God, that he admits, in the fullest manner, that sense in which they understood him.

It is farther worthy of notice, that Christ's Sonship is always supposed, even where it has no respect to his office. He is never said to be made a Son.—He is said to be made a priest. Heb. v. 4, 5, 10. He is said to be made Lord and Christ. Acts ii. 36. He is also said to be raised up as a Prophet, to be set as a King upon the holy hill of Zion, and to be raised up as a Prince and a Saviour; but he is never said to be made a Son.—His Sonship is always supposed, which, I think, shows it to be a divine title, expressing the essential dignity of his nature, irrespective of his office.

No time could be more proper to exhibit Christ by a divine title, than when he is held up to view as being entitled to equal honor and obedience with the Father and Holy Spirit, as is

the case when baptism is administered in his name. But here this is the title used. Matt. xxviii. 19. "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Farther, to suppose Christ to be called the Son of God, on account of his being designated to the office of the Messiah, is, it appears to me, to fix a meaning to the title, not warranted either by the natural sense of the term, or the use of it in Scripture.—It will, I believe, be a difficult task to mention a single instance, in which the title, Son of God, is used to point out an extraordinary office. Angels are called Sons of God, because they derive their beings from him by immediate creation, and because, as holy beings, they bear his image; but they are never so called because they are appointed to important offices or missions. Adam was called the Son of God, on account of his immediate creation; and believers are called Sons of God, because they are spiritually begotten of him, and because they are adopted into his family, and are made partakers of the heavenly inheritance, by virtue of their union with God's eternal Son; but ministers or other office-bearers in the church, have never that title given them on account of their constitution in office. But a sense, perhaps, a little different, is preferred by a late learned and pious author, whose praise is in the churches.* After naming several senses in which Christ may be called the Son of God, he mentions this with approbation.—"The title Son of God, is used in order to point out that glorious person, who had, in general, some sublime relation to God, and who was also to sustain the character and office of the Messiah, the Saviour of the world." After rejecting the several other senses, he prefers this as being the true meaning of the term, as it is generally used in the New Testament; for this reason, that the doctrine of an eternal Sonship, implying a sameness of nature in the divine essence, as subsisting in Father and Son, was too deep and mysterious a doctrine, to be proposed to young disciples. But what this sublime relation to God is, which is something different from either creation, adoption, angelic likeness, or a sameness of nature, we are left to guess. The above-mentioned worthy author has not told us, and Scripture, I apprehend, gives us no light. It is a sublime, unknown, undefined something, none knows what. How this will help the matter, so as to render that article of faith less mysterious, and better adapted to the capacities of young disciples, I know not. Indeed I see not what we can make of this glorious personage, who had, in general, some sublime relation to God, unless it be the Arian notion of a super-angelic being, and so strip the Saviour of real divinity. So that, however friendly those who adopt this idea of the Sonship of Christ, may be to the real underived divinity of the Saviour, it appears to me they lay themselves under great disadvantages in defending that doctrine; for if it is but once conceded to an Arian or Socinian, that Christ's Sonship refers only to his human nature, or is, at best,

* Dr. Watts.

but a mere title of office, not implying real divinity, it appears to me he will be able to prove but such irresistible arguments, as can neither be gain-sayed nor withstood, that all those divine names, Titles, Attributes, Works and Worship, which are in Scripture applied to Christ, and have been introduced so successfully in defence of the real, underived divinity of the Saviour, are applied to him as the Son of God, and viewed in the relation of a Son to the Father, and are, in a manner, synonymous with that title.—Consequently, if the title itself has no relation to any real divinity, other names and titles, given to him in the relation and capacity of a Son, can infer none, and must be explained in another sense, and Christ will be a God and the great God, and everlasting Father, by office only, and not by nature, as well as a Son.

To this essay, already longer than I intended, I shall add, only this one remark more, viz. That errors, particularly with regard to the person of Christ, began, at an early period, to infest the church. The Apostle Paul tells us, that the mystery of iniquity had begun to work in his days. And the Apostle John, who survived him many years, doubtless saw more of it. That he saw much appears from his epistle. Ancient historians, quoted by Dr. Whitbey, Mr. Lowman and others, inform us that St. John wrote his gospel, at the earnest desire of the bishops of Asia, with a special view to obviate the early heresies of Ebion and Cerinthus, who held our Lord to be a mere man, having no existence previous to his conception in the womb of the virgin. He, on this account, speaks more particularly of his divine original.—The other Evangelists, having previously written the series of our Lord's generation according to the flesh, he set himself to write a spiritual gospel, beginning it with the divinity of Christ. And it is probable, that, both in his gospel and in his epistle, which were written in extreme old age, and at periods not far distant from each other, he had a particular view to these heretics, who, as they denied Christ's real divinity, must consequently deny any divine Sonship. Now, it is evident, no one of the inspired writers so frequently gives our Lord the title of the *Son of God*, *The Son*, by way of eminence, and *God's only begotten Son*, as this Apostle and Evangelist. The other Evangelists more frequently call him the Son of Man, to point his relation to our nature. But the titles *Son of God*, &c. are darling phrases with this Apostle; he uses them more than fifty times in his writings. But, if these were names pointing out his human nature, or are merely titles of office, it did not well agree with his grand design, (which was to exhibit the Messiah in his divine original,) to abound with this peculiarity. But if the name and title be originally divine, nothing could better promote that design than his so frequent use of it. And his using this name in the same connection, and as synonymous with other titles unquestionably divine, puts it beyond all reasonable doubt, that this was his intention.

T.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

Gentlemen,

WILL you please to furnish your readers with an answer to the following question: "*Since God is always found of them that seek him not, what propriety is there in directing sinners to seek him first?*"

F. C.

—

ANSWER.

THE expression, "Seek ye the Lord," and directions to the same effect, are often used in the scriptures. They imply an exhortation or command, calling us to search, with cordiality and diligence, into the glorious nature and perfection of God, as they are revealed in his word and works. They imply a serious inquiry, from a loyal heart, into the duties which God requires of man—diligent endeavors, after that spiritual acquaintance with him, which consists in having the same spirit, and in holding communion with him in the Holy Ghost—application to him, and dependence on him, for holiness, pardon, comfort and an inheritance in glory—and desires to honor God, and promote his cause in the world. In this way the directions of the word of God, and the examples of his people, recorded for our use, teach us to seek the Lord.—This, if it were necessary in this place, might be abundantly proved.

This being the meaning of the directions to *seek the Lord*, so often repeated to us in the scriptures, it may not be improper to notice, that there is something vague and of uncertain meaning, in that part of the question, which is proposed, as if it were indisputable, "Since God is always found of them that seek him not." There seems to be, in this expression, a reference to a passage of holy scripture, found in Isaiah lxv. 1. and quoted by the Apostle, Rom. x. 20. "*I am found of them that sought me not.*"—But then these words are immediately preceded by the following, "*I am sought of them that asked not after me.*" Perhaps the sentiment taken for granted in the question, is very different from the scripture, to which it seems to refer, tho' the expression is nearly the same.—The text, as used by Isaiah, and quoted by Paul, means no more, than that the heathen nations shall be brought into the fold of Christ, and that nations, which in past ages, had not sought the Lord, should seek after him and find him. Besides, this is spoken of in the text, as out of the usual course of divine administrations. It does not mean, that people find out the perfections of God, without inquiry; or his will, without seeking to know it, or that they obtain the other blessings, such as growth in grace, joy in God, and the comforts of the Holy Ghost, without asking for them; but that nations, which had not known nor regarded these things, should diligently seek them and find them.

We are also taught in the scriptures, by precept, promise, threatening and example, that men find, in consequence of seeking the Lord; and that there is an inseparable connec-

tion between seeking and finding, and not seeking and not finding the Lord, or having him for our portion. The sentiment in question, esteemed unquestionable, ought not to be expressed in words, which are designed to implicate the patronage of the texts mentioned in Isaiah and Romans, and should not be asserted, without explanation and qualification. And yet, there is a sense, in which it is true: God is found of the sinner, or rather God finds the sinner, and renews him, and begins to discover himself to him, before the sinner begins to seek the Lord in sincerity and truth. It is, however, required of all men, that they seek the Lord while he may be found. And this is particularly required of the impenitent. "Seek the Lord and ye shall live; lest he break out like fire in the house of Joseph——Ye who turn judgment into wormwood, and leave off righteousness in the earth, seek him that maketh the seven stars."

The reasons why such should be directed to seek the Lord, are the same as those which make it the duty of the saints—some of which will be mentioned.—One reason is, that God is worthy of the confidence, dependence and honor, which are implied in seeking him. Another is, that God is our Father, and seeking him is no more than the filial spirit, which becomes children, towards such a parent.—It is our duty to seek the Lord, because he is infinitely desirable as our portion, and we are in extreme need of those blessings, for which he is to be sought—because we are dependent on him for them—and because there is such a connection between seeking and finding, asking and receiving, that we cannot have God for our God, nor be saved from his everlasting wrath, without seeking and asking. These are reasons why all men, without excepting any, should be directed to seek the Lord.

The consideration that God does regenerate men, before they seek the Lord, which is introduced as an objection to the propriety of directing sinners to seek the Lord, before they are renewed, has no weight in it, because God is as worthy of the confidence, love and dependence of the unregenerate as of the regenerate; and they stand in as great need of the blessings promised to believers, and can no more enjoy them, without seeking, than believers can—and if God, of his mere uncovenanted, sovereign mercy, is pleased, in numerous instances, to regenerate those, who have never sought him, by giving them an heart to seek the Lord, this ought not to be considered as prohibiting, forbidding, or disenabling men to seek the Lord, or absolving them from all obligations to seek him, until God subdues them by his mighty power.

That men are not absolved from their obligations to seek the Lord, because they never do seek him, until he thus subdues their hearts, is evident from the consideration, that there is nothing to hinder them from thus seeking the Lord, but their own perverseness. A knowledge that they are perverse and will disobey the command, is no evidence that the command is improper, or that it is not their

duty to obey. Duty is inviolable and ought to be enjoined on mankind, whether they are willing or unwilling to obey; whether they hear or whether they forbear. If unwillingness to obey absolve from obligation, there is an end at once to all authority and to all sin—for there is no authority where nothing can be enjoined, but with the consent of him who is to obey; and there can be no crime if men are released from all obligation to do whatever they are unwilling to perform. Advocates for this sentiment, do in effect insist, that God has no right to give law to his creatures, until he first enquires of them, or by some means finds out, what commands they will please to obey, and allow him to enjoin. How impious this and how contrary to the dictates of common sense, which teaches, that opposition of heart, obstinacy and perverseness, are the only sins, instead of being an absolution from all sin. This idea might, without any greater absurdity, be carried into the concerns of family and civil government. But if men were not blameable for disregarding a law which they were unwilling to obey, and were not punishable, for disobedience to such commands, where would be the authority of the parent or magistrate? The representation, therefore, that there is no propriety in directing sinners to seek the Lord, so long as their hearts are opposed to him, is a mere cavil, is an excuse for sinning against God, which no parent, magistrate or person in any office, or authority, would accept from an offender, and which none, that offer it, would accept from any one under their command. There is, therefore, no excuse for us, if we do not seek the Lord, and especially none from the consideration, that we are such determined enemies to him, that we are inflexibly opposed to this duty.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

Gentlemen,

The following is the copy of a letter I lately received from a respectable Clergyman in your neighborhood. It was not intended for publication, but I am induced to offer it to you, from a belief that it will tend to awaken the fears of such young persons, as may enter into the ministry from selfish motives, or worldly views, as well as to induce all the ambassadors of Christ to renew an inquiry into the state of their own hearts.

I am, &c. ——.

——, August, 1804.

Dear Brother,

LAST evening our honored father informed me, that you, in your present unsettled state, was contemplating the study of divinity. I rejoiced at the information, and take the liberty to suggest a few things for your serious consideration.

There are undoubtedly two classes of Ministers.—One, whose *hearts* are under the governing influence of those glorious truths they preach, and who *lead* their flocks to heaven. The other, who have not the spirit of Christ abiding in them, tho' they preach perhaps for

many years, with great applause to others, are themselves finally cast away. "Let a man examine himself," and particularly when he is entering into the ministry, and see that his *heart* is right with God. John xxi. 15, 16, 17, 18.

You will find the character of a Minister described in the first of Timothy 3d chap. the seven first verses. Every word is full of meaning—read the passage, ponder and apply it. Then seriously ask yourself whether you can assume and maintain the character? You know that benevolence, meekness and humility are three distinguishing marks in the Christian character, *and very essential* in the Christian Minister.

Do you feel in your own heart any considerable measure of that benevolent temper, which moved our blessed Lord to come down from heaven, and suffer and die for sinners? Unless we have the spirit of Christ we are none of his. Are you willing to do and suffer for others? Have you a real love for the *souls* of your fellow mortals, and a real desire to be an instrument in God's hand of bringing them to a saving acquaintance with the Lord Jesus Christ?

I do not say these things to discourage you; but because I have an earnest desire that you may begin right, and build on the only sure foundation. It is a serious and *important* undertaking, and should not hastily be resolved on.

Let me recommend it to you, my brother, to be often at the throne of grace, and plead with your Maker to enlighten and direct you. "A man's heart deviseth his way, but the Lord directeth his steps."——"I will be enquired of to do it for them," saith God.

Earnestly wishing you all that direction you need, I subscribe your affectionate friend and brother.

Christians call upon God.

TO what degree the great article of prayer or calling upon God is neglected or observed in a land of gospel light, is not in the power of the writer to determine; but this is certain, that true Christians, thro' the whole period of their sojourning in this world, *call upon God as their Father and impartial Judge.* This part of their character is so plainly taught in every part of the sacred volume, that it is needless to attempt to prove it. Nevertheless, a few words in the way of explication, may give advantage for self-examination.

When it is said, that the Christian calls upon God, the same is meant as that he is a *man of prayer.* So much is he taken up in this holy and devout employment, that it becomes one part of his distinguishing character. The man that habitually neglects it, or carelessly performs it, or feels it a burden and disagreeable task to him, or unable, and therefore unwilling, to engage in it, has no claim to the Christian character. Jesus will not own him as such in the great reckoning day.

Christians also call upon God as their *Father.* They approach him not with the familiarity of equals, but with the reverence, humility and affection of a dutiful child, who feels his obliga-

tions to and dependence on his Father. With a humble boldness they approach, yet with reverence and holy fear. The thought of the Psalmist, "God is greatly to be feared in the assembly of his saints and to be had in reverence of all them that are about him," fills them with solemnity and awe, so that they rush not heedlessly into his presence.

The Christian approaches the throne of his Father, God, in the appointed and only acceptable way. There is such a mixture of imperfection, both of knowledge and affection, in his most solemn and ardent prayers, that he feels the necessity of being accepted through the righteousness and intercession of another. He feels that for his own sake he never can be accepted or his petitions granted. Hence he comes in the name of Christ, he intreats for Christ's sake, and owns him to be the only "way to the Father, the truth and the life."

Hence also he prays in faith—not alone with that exercise which some call faith, in which a man believes that God, for Christ's sake, will accept and save him, (for this is not the scripture faith) but in that which receives and admits into the heart all the truths of Revelation, concerning himself and his ruined and helpless state, concerning the fulness of the Redeemer—the glory of the gospel method of salvation, and the necessity of being renewed and sanctified by Almighty Grace. These exercises together with their concomitant effects of humility, penitence and submission to God, are daily in him as *the life of faith*, and are manifested in devotion, meekness, forgiveness, gentleness and love. Thus he calls upon God as his Father.

He also addresses him as an impartial Judge, that *will render to every man according of his works, without respect to persons.* Hence he is one that dares not indulge himself in sin of any kind. He feels himself an accountable creature, and remembers that for all things done by himself, whether good or evil, he must give an account to God, and be rewarded accordingly. Under this impression, knowing that "*the prayers*" as well as "*plowing of the wicked is sin*," how careful will he be that when he attempts to pray, this dreadful evil be not found in him!—And as he has occasion daily to address the throne of grace and must "pray without ceasing," he feels the importance of being watchful every moment. He cannot say, "Father forgive me," and retain revengeful feelings towards his fellow-men.—He cannot say, "lead us not into temptation," without care to guard against all of them, or while he runs in the way of them. The vanities of the world, the perverse passions of human nature, and the praying heart, can never reign in the same person. The Christian knows that he can never be entitled to favor, from his Judge, by his best services—yet he knows he will be rewarded with bliss or misery according to them. His religious services will be evidences of the strength and power of divine grace within him, consequently, for what degrees of Beatitude in heaven he is prepared.

Thus the Christian calls upon God, his Father, with filial reverence and Godly fear, bearing

on his mind, constantly, that his future portion will be dealt out to him, justly, by that God to whom he prays without respect of persons, accordingly as his works testify his experience, or want of experience of the grace of God.——Pause, reader, and see if thou dost thus call upon God, as thy Father and impartial Judge.

ALANSON.

Messrs. Editors,

Doubting whether some leisure hours can be better employed, I have contemplated explaining the types in the holy scriptures, for the perusal of your readers, and send you the first number. If the design receives your approbation, you will please to insert it in your improving Magazine.

I am, &c.

TUPIKOS.

Explanation of Scriptural Types.

No. I.

General introductory remarks on typical representations.

1. To make the most illustrious display of his adorable perfections, appears to have been the grand object of God's eternal counsels and designs. For such a display, it was essentially necessary, that there should be a medium. Of all the media or means, conceivable by the divine, infinitely comprehensive mind, the work of redemption appeared to be the best adapted and the most glorious. But for the accomplishment of this, some preparatives were essentially necessary. It was absolutely necessary that there should be a place in which the work might be effected, and a subject or an occasion for it. The creation of the world and the formation and apostacy of man made the necessary preparation.

2. A theatre being erected in the creation of the world, and an opportunity being given by the formation and apostacy of man, the mysterious scene began to open, and the wonderful work commenced. But whether the work should be immediately effected or referred to a future period, may be considered as a subject of divine deliberation, to be resolved by infinite wisdom, and infinite wisdom directed a suspension of the accomplishment of it to a future period. An accomplishment of the work of redemption being referred to a distant period, it may be considered as a subject of divine consultation, whether God should retain his merciful designs in his own eternal mind, or communicate them to sinful, fallen man, and divine wisdom proposed a revelation of them as peculiarly desirable and useful.

3. It being determined to communicate the designs of redeeming grace, we may view it as a subject of divine deliberation, whether the work and the various parts of it should be communicated by explicit declaration, and the nature, designs and effects of it be fully explained, or, some intelligible intimations being given of it, it should be exhibited to human understandings by significant signs, immediately addressed to the senses. To preserve uniformity throughout all his works, God having recently commenced his operations, the creation

being in its infant state, and the human mind considered as unprepared for more direct and clear discoveries, the mode of revelation by external, visible signs and figures was preferred as better adapted to the state of the system and the condition and capacity of man.

4. The mode of exhibiting subjects by typical representations is very instructive and pleasing. The general object being suggested and the type produced, it is an agreeable exercise for the mind to investigate the subject, apprehend the mysterious signification of it, and discern the consent between the type and the substance. Hence communicating instruction by types, metaphors, allegories and parables, hath always been grateful and pleasing to the mind,

5. The work of redemption, the great object of all scriptural types, is so very complicated, that it cannot be fully exhibited by any one individual type, and this hath given occasion for a great variety, each of which hath its peculiar object, and they collectively exhibit the wonderful work in its importance, beauty and glory most attentively.—But hence,

6. To explain the types becomes a work very arduous and difficult, requiring great skill and judgment to discern their nature and object, and, not exceeding their proper limits, to apply them according to their original design. While this exhibits their propriety and utility, and makes them an happy mean of important and pleasing instruction, to misunderstand and misapply them, will distort and divest them of their beauty, and instead of edifying, will confuse and disgust the mind.

This arduous and difficult work we are now attempting, not without many suspicions and fears of the issue; but God can lead the blind in the way that they know not, make darkness light before them, rough places smooth, and perfect his praise out of the mouths of babes and sucklings. *If any man lack wisdom let him ask it of God who giveth liberally and upbraideth not.*

To the Editors of the Connecticut Evangelical Magazine.

GENTLEMEN,

SHOULD you think the following letter from a lady in Vermont to her sister in Connecticut, on the death of her first child, of any use to the cause of religion, I am authorised to present you the copy—tho' it was not originally designed for publication.

My dear Sister,

MY mind is so filled with a variety of sensations, and so many things crowd upon it at once, that I have been some time deliberating in what manner to begin my letter.

When I received your kind favor by Mr. F——, I thought best to omit writing you until I knew how divine providence would dispose of me, in an hour which I then expected would soon take place—the hour arrived just three weeks ago this morning, when I was made the mother of a lovely daughter—myself and babe remarkably well—without any hesitancy we

consecrated it in baptism and gave it your name—five days we were permitted to enjoy it apparently in health—but where, dear sister! where is it now? Yesterday we committed the little perishable part to the grave.—For a fortnight we were exercised with alternate hopes and fears, and I held it with a trembling hand, sensible I had no right to it, in any sense of the word, which in the least precluded the absolute right of God; my little seeming right, however, I trust I had given back to the Lord long before its birth; it never, I think, has been so much my desire, that it might live, as that it might be a sanctified one. Surely I have no right to complain; and I think my heart cheerfully acquiesces in the divine right to take it, and to dispose of it as seemeth good in his sight; and the event shows that the good of his kingdom demanded that it should be taken from its mother's embrace; and should then my heart withhold it for my own private comfort? Had it been continued in life it might have proved a snare and been an occasion more and more, and yet perhaps imperceptibly, of drawing off my affections from him on whom they ought supremely to be fixed; or it might so have conducted in life, as greatly to dishonor God and bring me in a more advanced age with sorrow to the grave; at any rate I know it must be best as it is; infinite wisdom cannot err, infinite goodness must choose; and infinite power must execute what is best. "God is love," therefore nothing can take place in his system but manifestations of love, however adverse, dark and gloomy, the divine conduct may appear to sinful short sighted mortals.

If a little sparrow falleth not to the ground, but only pursuant to God's eternal plan of operation, then surely the exit of my babe, which was of more value than many sparrows, must have been in the wise plan of God—therefore my soul must, and will say amen. Not one pain did my poor distressed infant suffer for which I had any right to impeach either the wisdom or justice of God—trifling were the pains of the mother, however, when it was brought into life, compared to those of seeing it suffer such agonies as were inflicted; but I repeat it, that all was right.

Last week our parents came over to make us a short visit, and to rejoice with us, on the birth of my first born; but alas! they found us in circumstances of affliction. Our father being obliged to return home, left mother here, who has, however, returned to day; so that I am as it were alone, and yet, blessed be God, I am not alone, for I enjoy, I hope, in some degree, the promissed comforter.

How great are the consolations of the blessed gospel? What can afford quiet to the mind equal to a confidence in the rectitude of the divine government? What can ravish the heart more than a perception of the glorious, the beautiful character of God, shining through all the pages of divine Revelation? But when we attempt to speak of the Christ of God, and the astonishing grace manifested through him to a rebellious world, we must be filled with astonishment at his condescen-

sion and love. What rebellion, therefore, for me to murmur against God—for what can he inflict which I do not deserve? Dear sister, let your prayers be in concert with mine, that this dispensation of divine providence may be sanctified, and abundantly made up by those sweet consolations of God's holy spirit which are better, yea, far better than the unsanctified enjoyment of sons and daughters;—let it serve to quicken us both in the divine life, and may it excite you renewedly, to give up yourself, your companion, your children and your all, unreservedly, and unconditionally to God; for if with congenial hearts, we possess full confidence in the rectitude of all the divine conduct, what can prevent such a dedication? Eternity is just at hand—soon will the scene of life be closed—soon must we appear at the tribunal of God—and Oh, that we might appear on the right hand of the judge—and may we find our little Sally there.

He who took little children in his arms and blessed them, announcing at the same time, that of such was the kingdom of heaven, was able to wash away the original pollution of this child, renovate its nature, and clothe it in robes of his own righteousness—if such was the grace bestowed it was taken from the evil to come—has escaped all the trials, temptations and sorrows of this life, and therefore will be the happier for the pains it endured in its short continuance here. You easily conceive of a mother's anguish, when you call to mind the distressed situation your eldest was in while an infant; but she was restored to you, and that in mercy I trust. You must, dear sister, and you will, consider your children as not your own, in any sense which precludes the absolute right of him who has committed them to your care—a care how important! They are intrusted with you under the sacred injunction, that you should bring them up for God. I am ready to tremble for myself, (as I was married into the care of children) and for all parents in the land of gospel light, especially when I read what was said to them under a darker dispensation, when we enjoy the meridian sun-shine of the gospel—I allude more particularly to Deut. vi. and vii.—Neglect arising from ignorance under that dispensation, might be winked at with respect to many; but ignorance under gospel light, betrays a heart alienated from God, and must therefore be considered wilful and inexcusable. O let us not, my dear sister, follow the multitude, either to do positive evil or omit known duty.

I conclude you are now settled in H——d, and am much pleased that you are in so good a situation to enjoy the means of grace—and hope your worldly circumstances are eligible and sufficient for your comfortable support and usefulness in life. You will not surely expect happiness from the things of the world, for all is delusory and vain.

I am affectionately yours, &c.

B—— B——.

LITCHFIELD, Aug. 16, 1804.

To the COMMITTEE *of the* TRUSTEES *of the* MISSIONARY SOCIETY *of* CONNECTICUT.

GENTLEMEN,

WILL you please to accept, and take the disposal of thirty-three dollars fifty-six cents, contributed by an Association of Females, in the first Society of this town. The object of the contribution is specified in the Constitution of this Association, a copy of which, we send you inclosed. It will be seen that the hint and principal part of the plan, was taken from a similar institution in the county of Hampshire, Massachusetts.

Should it be thought favorable to the *general* promotion of the same charitable disposition, and in this way be coincident with the views of your Society, and to the advancement of the cause of our common Lord, the enclosed can, if you think proper, be submitted to the Editors for insertion in the Connecticut Evangelical Magazine.

P. S. As Mrs. Eliza W. Huntington, is by the Constitution, receiver for the Female Association in Litchfield, she will be considered their agent in their transactions with your Society.

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THE Trustees of the Connecticut Missionary Society, at their last meeting, passed a vote of thanks to the Female Association in the first Society in the town of Litchfield, for the generous collection, which is mentioned in the preceding letter.

PLAN of a FEMALE ASSOCIATION.

AT a time when eminent and successful exertions are making in the world, to spread the knowledge of our dear Redeemer; it would be pleasing to observe *that* sex, who have *formerly* distinguished themselves as his firmest friends, *now* more generally among the foremost to honor him.

Benevolent and devout women ministered to our Lord's necessities, when he was here upon earth—great was their faith in his promises, after his death. Many such there now are, who minister to him, tho' in heaven, by ministering to the spiritual and temporal necessities of his disciples and friends; and who look forward, with faith and joy to that happy period, when the knowledge and glory of the Lord, shall fill the earth. Whatever is done by them, either to hasten his coming and kingdom, or to relieve or comfort his needy followers, he receives and rewards as a kindness done to himself.

It is believed that his cause would obtain material aid if the liberal and pious women of our towns, would more generally unite among themselves, if only to raise a small sum, annually, to be employed, in sending the truths of his life-giving word where at present there is an unhappy destitution.

To give the good women of the town of —— an opportunity of thus knowing the Lord with their substance, in a way too, which will be very little burdensome, to most, a plan is here proposed—believing that the approbation of their own consciences, and the tender mercies of

our blessed Redeemer, will be their rich and abundant reward.

A PLAN of a FEMALE ASSOCIATION in the town of —— for the purpose of an annual contribution, for the purchase, and charitable distribution of the HOLY BIBLE, and other pious, Christian writings, among the needy inhabitants of the new settlements, in the United States.

We the subscribers, animated by the successful exertions of many benevolent persons in our own country, and in other parts of the Christian world, to spread the knowledge of the "blood-bought salvation," through the earth; tenderly affected with the spiritual embarrasments and perishing necessities of multitudes of our fellow-immortals, in the remote, destitute settlements of our own country; and desirous of casting our mite into our Lord's treasury, for the furtherance of his gospel—Do associate together for the purpose of mutual assistance and encouragement, in pursuing measures for the extensive distribution of the Holy Scriptures, and other pious writings of Christ's faithful servants.

We unite ourselves by the name of the *Charitable Female Association* of ——, under the following articles:

I. This Association shall consist of women, either married or single, who shall subscribe our articles.

II. Each subscriber shall pay to some suitable person or persons, belonging to the Society, one cent every week, or fifty cents by the year; the year to end with the month of September.

III. All monies, thus contributed, shall be sent by the person or persons, with whom it is left, to the Treasurer of the *Connecticut Missionary Society.* All monies so paid, shall be sacredly appropriated to the sole purpose of purchasing copies of the Holy Bible, and other pious, Christian writings, according to the best discretion of the Trustees, or their Committee, and by them be distributed amongst the needy and least informed inhabitants of the new settlements of the United States.

IV. Each subscriber is at liberty to discontinue her subscription, at the end of each year, by notifying the receiver of their contributions, of such discontinuance; and is to be considered a member of the Association, until such discontinuance is regularly notified.

V. Regulations may be made by the members of the Association as shall by them be found useful.

Relying on the guidance and blessing of the dear Immanuel; praying for the success of his kingdom; and humbly waiting on him for a reward, we mutually covenant together, and subscribe our names severally to the foregoing articles.

Religious Intelligence.

Mr. KICHERER'S Mission to the Hottentots, extracted from the "Religious Monitor," &c. printed at Edinburgh.

THIS distinguished servant of God appears to have been prepared, in a peculiar manner for missionary labors. At an early period of life, he happened to read Cook's Voy-

ges: his mind was then led to contemplate the miserable condition of the human race sitting in the region and shadow of death. His soul longed for their salvation; and he eagerly desired, if possible, to be instrumental thereto. But he had no conception of any means whereby this could be accomplished, nor did he know there was a missionary in the world. For many years, however, the ardent desire of evangelizing the Heathen dwelt on his mind. At length the Missionary Society was formed; when, being one afternoon at the house of a friend, a Dutch minister first informed him that British Christians were devising means to send the gospel to the Heathen. It is impossible to express the joy afforded him by this intelligence. From this moment, Mr. K. exulted in hope that he should one day gratify the dearest wish of his heart, in becoming the messenger of Jesus to the benighted world. Application was soon made to the Society; and he was accepted as one of their missionaries.

On the 5th of December, 1798, Mr. Kicherer, together with Dr. Vanderkemp, Mr. Edmond and Mr. Edwards, embarked for the Cape of Good Hope, where they arrived in March, 1799. At the very time of their arrival, a deputation of three Boschemen came thither, earnestly desiring that some good men might be sent to instruct them. The missionaries considered this as a clear call to visit the poor wild Hottentots. Messrs. Kicherer and Edwards were appointed to this work; and leaving Cape Town, May 22, they proceeded to Rodezand, where Mr. Voss was their minister. Here they met a hearty welcome, and were set apart to the work of the ministry.

On the 25th of June they left Rodezand, laden with the presents from their friends. Their journey sometimes lay through very difficult passes of the mountains, so that it was necessary to add fourteen oxen to their own, in order to climb the steep ascents. Sometimes they travelled for many days without the sight of a human being, surrounded only by steinbocks and ostriches. Here and there they found a cultivated spot; and were hospitably entertained by the farmers, who occasionally gave them sheep and other stores. At other times they slept in the open desart, exposed to the danger of lions and tigers, which greatly abound in that country. The narrative, which will shortly be published, contains an account of some special deliverances from the attacks of lions, which were wonderfully providential.

About the end of July they passed the last inhabited house of Rockfield, and found the country almost without a blade of grass. The eggs of the ostriches, however, contributed to their comfortable support. After travelling seven days without meeting a human creature, they arrived at a place where a few Boschemen resided, three of whom came to them. Next day they were visited by about twenty more. At length they reached the spot intended for their abode, which they called Happy Prospect Fountain, and immediately began to build a house and plant a garden.

Here they commenced their

labors, among thirty or forty people, first teaching them to spell Dutch. The Lord was now pleased to send them a man and his wife, who, understanding the language both of the Hottentots and of the Dutch, became very useful to them as their interpreter, &c. The people among whom he labored were chiefly Boschemen; the most savage and ferocious of that country The doctrine of a Supreme Being was entirely unknown to them; they did not know they had immortal souls; but were, in most respects, "like the beasts that perish." Their habitations are generally among the rocks, where they dig a small round den, about three feet deep, which they sometimes cover with reeds.—Here they spend most of their time in sleep, except when roused by hunger, when they sally forth in quest of some wild beasts; but when unsuccessful in this attempt, they make shift to subsist upon snakes, mice or wild onions: and such is their idleness, that rather than be at the pains of seeking food, they will live several days together without it!

The people being in general afraid to come near an European, Mr. Kicherer was under the necessity of tempting them at first, by giving them a little tobacco; of which they are extravagantly fond. He would then take the opportunity of showing, that the great difference between the Christians and themselves, in the superior comforts enjoyed by the former, was occasioned by their knowledge of God; of whose nature and perfections they would hear with greatastonishment.

At first, Mr. Kicherer attempted to preach to them systematically; but he found little effect from this. He then had recourse to the method which the Moravians found the most useful, simply preaching the love and death of Jesus Christ, and inviting them to come to him, that they might have life. He would tell them, how happy he found his own heart when the love of God was shed abroad in it; and would advise them to go aside and pray that the Lord would teach them; and that he would cause them by his Spirit, to know whether he was his messenger or not.

For a considerable time he remained in painful uncertainty, whether his labors were blessed to the real conversion of any of his hearers. Yet, in this situation, he was enabled to leave the matter with God—desiring to be faithful whether successful or not. From that time, his labors were greatly blessed. He had the most undoubted evidence of the solid conversion of many souls. One of the first of these was a man, called John, who was brought under deep convictions of sin; for he had been a most notorious offender. He lived but about five or six months after; during which time his experience was wonderful. His heart was wholly taken up with the love of Christ, so that he could scarcely bear to speak of worldly things; and he died rejoicing in the Lord, saying to his teacher, "I die, depending on the blood and righteousness of Christ; I go to heaven, and there I will wait for you."—His son, who came from a distance to see his dying father, was also converted, obtain-

ed his liberty from his master, and is now usefully employed as a school-master in the settlement.

Mr. Kicherer would sometimes take a walk in the fields, and find, scattered here and there, prostrate on the ground, several of his congregation; and some with a child in each hand, pouring out their souls to God in the most lively and copious strains. Thus was he encouraged to go forward amidst his arduous labors. Before he left Zak River to visit Europe, he had baptized about thirty-four adult persons, and fifty children. He had a stated congregation of about six hundred persons, in a great measure civilized, and dwelling together. He has a building, a pretty large one for a church. The unbaptized live behind his house in huts, a number of which, in a circular form, inclosing their cattle, are called *Kraals*; while the baptized inhabit houses of the European form, placed in front of his dwelling. He has had the unspeakable satisfaction of perceiving an universal change in the people, who have become literally, as well as spiritually, *new creatures*. Those who were so filthy, that a civilized person could scarcely approach them, are now clean; instead of being naked, or only covered with a dirty sheep's skin, they are now decently clothed; and those who knew not there was a God, are become devout worshippers of God, and fervent lovers of Jesus Christ; industrious and obliging, bringing up their offspring in the fear of the Lord. The concern of these dear people in parting from their father and pastor for a whole year, was indescribable; and they are now eagerly wishing his return by the month of March. No doubt, our readers will earnestly pray that their affectionate wishes may be gratified, and that he may resume his labors among them with abundant success. They are, however, supplied in the mean time, by a faithful man of God, raised up in that country.

This is a very slight sketch of the wonderful work of God at Zak River: a full account containing a variety of particulars, interesting and remarkable in no common degree, will, we hear, be shortly published by the Directors; to which we refer our readers for a rich spiritual and intellectual feast.

The three Natives, who, for the reasons mentioned in our last number, accompanied Mr. Kicherer to Europe, have, during their residence in London, attracted a considerable share of the public attention. The proofs which they have given of mental power, and religious feeling, have been highly gratifying both to the Philosopher and the Divine. They have been visited by people of very different descriptions—by Sir Joseph Banks, as well as Mr. Rowland Hill, by persons high in Office, as well as Ministers of the gospel; and all have declared themselves surprised and delighted. These three strangers, now so gentle, intelligent and civilized, were five years ago, like the rest of their tribe, as remote from civilization, and as destitute of all moral sentiments and impressions, as fallen man, under the dominion of the powers of darkness, can well be supposed. On Monday, Dec. 12th,

they, and their much respected pastor, took an affectionate leave of their friends in London, and proceeded to Gravesend, where they embarked on the 21st for Holland, on their return home. They were much impressed with the kind reception which they met with in London, from Christians of every rank and denomination. Their names are, John Van Rooy; Mary, his wife; and Martha Arendse.—John is a pure Hottentot without any mixture with another nation; and is a very sensible judicious Christian. Mary is a sprightly woman, and very lively when talking of religion.—She and Martha are called Bastard Hottentots;—one of their parents being Hottentot, and the other Malay.

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THE THREE HOTTENTOTS.

ON Monday, November 7, at the Monthly Missionary Prayer-Meeting, held on that evening, at the Scots Church, Miles's Lane, Canon Street, the congregation was gratified with a spectacle as pleasing as it was new. After the first prayer, which was offered up by Mr. Voss, who was for some years the minister of a Christian congregation at Rodzand, in Africa, several questions were proposed by the Secretary to Mr. Kicherer, a native of Holland, who has been a sccessful Missionary, from the Society in London, at Zak River, about 500 miles N. E. of the Cape of Good Hope. His answers to these questions included a general account of the state in which he first found the Hottentots of that country, their wildness, their ignorance of all religion, and their extreme laziness and filthiness:—he then proceeded to state the methods which he adopted to gain their attention, and to instruct them in the knowledge of the gospel; together with the blessed success which the Lord has graciously given to his labors; some striking instances of which were mentioned. Mr. Kicherer's answers (being given in imperfect English) were afterwards repeated from the pulpit.

Three converted Hottentots, a man, named John; his wife Mary; and an elderly woman named Martha, were then seated in the desk, where the congregation had an opportunity of seeing them. Questions were proposed to each, by the medium of Mr. Kicherer; and their answers being interpreted by him, were repeated by the Secretary. These answers were highly satisfactory, and shewed that the labors of our dear brother had not been in vain. The following are some of the questions proposed, with the substance of their answers*:—

Q. What did you know of God before the Missionaries? *A.* We knew nothing at all of him; we did not know there was any God†.—*Q.* What did you then think of yourself? *A.* I thought I was like a beast; and that when I died, there would be an end.—*Q.* What have you since learned about yourself? *A.* I have since learned that I am a poor wicked creature.—*Q.* How is it possible that such a wicked creature can be

* They had no previous intimation what questions would be proposed to them.

† Some of them venerate a kind of walking leaf, which they will not hurt; and call it a God.

brought into friendship with God? *A.* By the blood of Jesus Christ.—*Q.* But why should the blood of Jesus Christ bring you into that state? *A.* Because it was the appointment of the Father that he should bear our sins; and he rose again from the dead, to prove that his death was accepted; so that now God will pardon all our sins for his sake.—*Q.* Did you first seek Christ; or, did he seek you? *A.* Oh! I should never have sought him, if he had not sought me.—*Q.* Do you love the Lord Jesus Christ? *A.* Oh, yes, I do! but not half enough: I want to love him much more.—*Q.* Is sin hateful to you? *A.* Yes; I hate it in my heart; and yet, for all that, I do sin every day. *Q.* Do you love the commandments of God? *A.* Yes; I love them much in my heart; but there is something within me that keeps me from doing them as I would: Jesus Christ has done so much for me, I grieve that I cannot do more for him. *Q.* What are now your chief desires? *A.* I wish to give up my heart entirely to Jesus Christ.—*Q.* Are you thankful to the Missionary Society for sending Missionaries to your country? *A.* I am desirous to thank God for inclining them to do it; and I would thank them too, but I know not how to do it, for want of words.—*Q.* Do you think that Christ will correct his children when they offend him; or will he cast them quite away? *A.* He will correct them; but not throw them away. He who loved me from all eternity, knew before how bad I should be; but that did not hinder him from loving me; and it is now impossible he should cease to love me.—*Q.* What will you do when you go back to Africa? *A.* I will tell all the people of my country what a great many friends there are in England who love them; and how much they do pray for them.—*Q.* Have you any thing to say to the unconverted people in this congregation? *A.* Yes; I would wish them to run to Jesus immediately Oh! it would be pity, if they who hear every day of Christ, should neglect him; and if they should see us poor Heathen, who have run to Christ, admitted into heaven, and they themselves be thrust down into hell! Oh, it would be a sad pity!

The three Africans then sung, in a very agreeable manner, a Hymn; of which the following is a literal translation, in prose:

"O Zion's King! thou Son of God, exalted on the Father's throne, I cast myself down before thee; and pray for spirit and for life, for thy church and dear bride, living here on earth, at a distance from her divine Lover, her Head, her Comfort, the Prince of Life, for whom she ever and ever longs! Oh, that I might find thee?

"Most of all, O King of Sion! I implore thee, for so many dead souls! Oh, make thy people fall down before thee, by thy Spirit! By thy power, draw all those unto thee, for whom thou didst say, "It is finished!" Make the deaf ears to hear the voice of thy power and of thy glory, that it may be said of Sion, "This and that man was born there."

"Fountain of Life! Almighty God! it is the Spirit's influence we crave! Oh, exert the power of thy love upon the hearts of many men! Bring Tyrants,

Philistines and Moors, by the word and the Spirit, into the right way; and let hell tremble at thy work! Rescue, by thy divine power, the vessels of grace from Satan's might; and bid the dead to live!"

It is easier to conceive than to describe the sacred pleasure which filled the minds of a large assembly of Christians, when they thus beheld "Ethiopia stretching forth her hands to God," and heard some of Afric's tawny race singing the praises of our common Lord. Indeed, the voice of joy and praise was uncommonly loud and fervent when the congregation sung that doxology, "Praise God, from whom all blessings flow!" and, we trust, a sincere tribute of praise was offered up to God, who had thus granted to the Heathen "Repentance unto life."

We are informed, that the Hottentots were not brought to Europe by order of the Directors. Mr. Kicherer having occasion to return to Holland on domestic affairs, was willing to comply with the desire of the Africans themselves, who, with others of the converts, have long and earnestly wished to ascertain, whether the doctrines taught by the Missionaries, were the general sentiments of European-Christians! it having often been suggested by the white settlers, that the religion taught them by the Missionaries was not the same as that generally received in Europe. Mr. Kicherer also judged, that it would be highly gratifying to the friends of the gospel, both in Holland and England, to behold a specimen of the fruits of his labors; in which he was certainly not mistaken. We understand, that when he commenced his work at Zak River, he found only thirty-six inhabitants: the people in general roamed about the country like wild beasts in quest of prey. But by his judicious management, about 600 persons were brought, and in a great measure kept together. He has been indefatigable in instructing them, both by preaching and catechizing.—About 300 are now worshippers of God, and he has no doubt of the real conversion of about forty; even the little children can give a good reason of the Christian hope! It is worthy of observation, that when these poor Africans are enlightened, a great change takes place in their outward conduct and appearance. Those who before were almost naked, clothe themselves with decency; from being extremely filthy they learn to be clean;—and from that laziness which prevails among them while Heathens, they learn to be diligent, and to cultivate the earth for their subsitence. Thus, while the gospel brings to them a spiritual salvation, it becomes also the mean of civilizing, we might also say, of humanizing them; and this affords an addional argument for missionary zeal. Surely, it may be said, at this time, "What hath God wrought?"

Mr. Kicherer intends to return with the Hottentots, very shortly, to Africa, where his congregation greatly longs for him; as appears by letters lately received. He will probably be accompanied with additional laborers.

Edinburgh Missionary Society.

THE Edinburgh Missionary Society held their seventh Anniversary Meeting, in Lady Glenorchy's Chapel, when an excellent sermon was preached by the Rev. David Black, one of the Ministers of Edinburgh, from Phil. ii. 21. "For all seek their own, not the things which are Jesus Christ's." After sermon, a report of the proceedings of the Directors since the last annual meeting, was read to the Society, and the office-bearers for the ensuing year were elected. The Society unanimously requested Mr. Black to allow his sermon to be printed for their benefit; and, we are happy to learn, that he has agreed to their request. The sermon, therefore, and the report of the Directors, will soon be laid before the public. The collection for the benefit of the institution, amounted, on this occasion, to £.135.

On the 31st ult. the Directors received a letter from their Missionaries, at Beshstow Karass, in Russian Tartary, dated January 29th, 1803, at which time, they were all in good health. It appears, that Mr. Brunton's knowledge of the Arabic, was of the greatest service to him.—Being the sacred language of the Mohammedans, those who can read and write it, are treated in that country with great respect. By means of it, Mr. Brunton was able, from the very first, to hold intercouse with the Mohammedan priests, who were eager to see the Arabic books which he had taken out with him, and frequently came to him in the evenings to read the New Testament, and the Koran in that language. Both Mr. Brunton and Mr. Paterson seem to have made considerable progress in the language of the country, as they mention their conversations with the natives, who, they think, are not so prejudiced against Christianity, as when they first went among them.

As soon as the Missionaries fixed on a place for their residence, they wrote to the Society, informing them of it, and earnestly requesting that Mrs. Brunton and her family, with some additional Missionaries, may be sent to them in the spring. At the same time, wisely judging it to be indispensibly requisite, not only to their own comfort, but to the success of the Mission, that they should be able to supply themselves with the necessaries of life, independent of the inhabitants, they wrote to M. Novassilzoff, their kind and valuable friend at the Russian Court, acquainting him of the place they had selected, and soliciting from the Emperor, *a grant of land*, and *certain privileges* which they deemed absolutely necessary in their situation. To this letter, Mr. Brunton received the following answer, which will be read, we are sure, with much pleasure, by all who are interested in the success of missions.

St. Petersburgh, 20th Dec. 1802

"DEAR SIR,

"It is with the greatest pleasure that I can now inform you of the success which your proposals have met with. I laid the contents of your letter before his Imperial Majesty, who was graciously pleased, not only to accede to, but highly

to approve of them, as reflecting the greatest credit on you, for your strenuous endeavors to promote the cause of humanity.—All your requests will be complied with, and, in the course of a few days, official orders will be given from the Chancery of the Minister of the Interior, to the Governor of the Province, in which you reside, explanatory of the above, and to desire him to give you all the assistance in his power, in the prosecution of your plan. There is to be a new Governor, whom I have seen this morning, and have recommended you to him, in *the strongest manner*. He is to reside at Georgivesk, and will prove of very essential service to you. I shall this day, send away your letter to Mrs. Brunton, and shall also enclose her a copy of this. With every wish for your welfare, and the success of your undertaking, I remain Yours, &c."

Signed,

NICH. NOVASSILZOFF.

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THE Directors have had the satisfaction of again hearing from Messrs. Brunton and Paterson. Their letter is dated February 17th, at which time they continued to enjoy good health, and were making preparations for the reception of the friends whom they expected to join them in the course of the summer. The new Governor, mentioned in Count Novassilzoff's letter, had arrived in the country. The Missionaries had gone to wait on him, and had met with the kindest reception. He expressed the greatest solicitude for their safety, and advised them to fix on a situation nearer the Russian settlements, from whence they might go to the Heathen, without living among them: But as they tho't that the object of their mission would be better accomplished by living among the natives, they told his Excellency, that they wished rather to continue at the place which they had fixed on, for their residence. The Governor seeing that this was their choice, insisted no further, but warmly recommended them to the friendship and protection of a neighboring Chief, who was then with him.

They describe the people around them to be in the most wretched situation imaginable, for want of medical assistance; and they entreat the Directors, in the strongest terms, to endeavor, if possible, to send out to them some proper person who has been bred to medicine. With deep concern, they mention the death of good Mr. Brenner, the German banker at Astrackhan, in whose house they lodged on their way to Karass, and from whom they experienced so much kindness.

The Missionaries have received the Emperor's grant of land, &c.—It is written both in the Russian and Persian languages, and signed by Prince Tsitsianou, military Governor of Astrackhan, and commander in chief in Geogia, &c. &c.

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Baptist Missionaries in India.

LETTERS have been received from the Baptist Missionaries in India, dated August 31st, 1802. Appearances are still very encouraging. Three Mussulmans came from the distance of forty

miles in May last, having heard of the Missionaries, and being desirous of visiting them. They invited them to their villages, where, accordingly, Mr. Marsman, with Petumber the younger, and Bahrut (two native converts) went. They found the people very eager to hear the gospel:—200, convinced of the folly and wickedness of the Hindoo and Mahometan religions, had renounced cast, though not prompted to do so from the influence of Christianity. However, having heard the Missionaries, they had sent to make their doctrines the subject of inquiry.

On Mr. Marsman's return he heard of another body of people, a day's journey nearer home, of the same description. He visited them also, and found at least 2000 who had publicly renounced cast, and were desirous of being acquainted with the Christian religion. An intercourse is opened with them, and Divine Providence is thus making way for the spread of Divine revelation. The stir (it is said) both among Hindoos and Europeans, still increases, and, it is likely, will continue to increase.

Episcopal Society for promoting Christian Knowledge.

It will, no doubt, be highly gratifying to our readers to be informed how much the labors of that venerable Society have lately been blessed. Their Missions in India have been so successful, that, since the year 1799, about 350 natives have been baptized. What an important accession to the Christian church!

It further appears, from the Society's report, that the number of children in the charity schools under the Society's patronage, in and about London, amounts to 7036, viz. 4108 boys, 2928 girls; and that, since the setting up the schools 42,330 boys, and 20,399 girls, have been put out to apprenticeships and services, or taken from school by their friends.

It is also stated, that during the year 1801, the following books were distributed by the Society:—7291 Bibles, 9958 New-Testaments and Psalters, 12,895 Common Prayers, 14,710 other bound books, and 96,354 small tracts.

Moravian Missions.

From the periodical accounts relating to the Missions of the Church of the United Brethren, it appears, that, at the close of the year 1802, the number of brethren and sisters employed by them in various parts of the world, is as follows:

In the Danish West-India Islands, in six settlements,	32
In Greenland, 3 do.	16
In Antigua, 3 do.	17
In St. Kitts, 1 do.	4
In Jamaica, 3 do.	8
In Barbadoes, 1 do.	2
In Tobago, 1 do.	2
In South-America, 4 do.	24
In Labrador, 3 do.	25
Among the Indians in North America, 3 do.	19
Among the Hottentots at the Cape of Good Hope, 1 do.	10
Near Tranquebar, 1 do.	2
In all,	161

Further account of the sales, profits, &c. of the Connecticut Evangelical Magazine, to August 6, 1804.

VOLUME FIRST.

Profits of vol. 1, as per ſtatement, May, 1803,		Dolls.	2002 28½
Of the above, paid by the Publiſhers, and in the Treaſury,	Dolls. 1934 99½		
Due from Subſcribers, Aug. 6, 1804,	30 79		
the Publiſhers,	36 50		
			2002 28½

VOLUME SECOND.

Profits of vol. 2, as per ſtatement, May, 1803, excluſive of Books then on hand,			1942 58
Sale of 695 Magazines, ſince that time, at 12½ cents,			86 87½
Profits of vol. 2, excluſive of 3438 Magazines on hand, Auguſt 6, 1804,			2029 45½
Of the above, paid by the Publiſhers, and in the Treaſury,	1541 33		
Due from Subſcribers, Auguſt 6, 1804,	240 42		
the Publiſhers,	247 70½		
			2029 45½

VOLUME THIRD.

Amount of ſales, 34681 to Subſcribers at 12½ cents,	4335 12½		
5696 at retail at 12½ cents,	712		
2075 to Bookſellers at 8 pence,	230 56		
			5277 68½
Expenſes—Printing 48000 at 66 mills,	3168		
Contingent, for poſtage, &c.	35 72		
			3203 72
Profits of vol. 3, excluſive of 3001, Magazines on hand, Auguſt 6, 1804,			2073 96½
Of the above, due from Subſcribers, Auguſt 6, 1804,	525 49		
the Publiſhers,	1548 47½		
			2073 96½

VOLUME FOURTH.

Amount of ſales, 29852 to Subſcribers at 12½ cents,	3731 50		
1966 at retail at 12½ cents,	245 75		
2100 to Bookſellers at 8 pence,	233 44		
			4210 69
Expenſes—Printing 36000 at 66 mills,			2376
Profits of vol. 4, excluſive of 87 Magazines on hand, Auguſt 6, 1804,			1834 69
Of the above, due from Subſcribers, Auguſt 6, 1804,	1824 81		
the Publiſhers,	9 88		
			1834 69
Expenſes—Re-printing vol. 1. 15600 at 66 mills,			1029 60

Sales—3168 at 12½ cents,		396	
Due to the Publiſhers for vol. 1, 2d edition,		633 60	
			1029 60

SUMMARY.

Profits of vol. 1, firſt edition,		2002 28½	
vol. 2,		2029 45½	
vol. 3,		2073 96½	
vol. 4,		1834 69	
		7940 39½	
To this add intereſt received from Iſrael Newton,		2 23	
Profits of four volumes,			7942 72½
Paid by the Publiſhers, at different times,		3476 32½	
Due from Subſcribers, Auguſt 6, 1804,		2621 51	
To pay for re-printing the firſt volume,		633 60	
Due from the Publiſhers, per preceding ſtatement, Auguſt 6, 1804,	1844 89		
From this deduct their account for re-printing vol 1, in addition to the ſales of that edition,	633 60		
Real balance due from the Publiſhers, Auguſt 6, 1804.		1211 29	
			7942 72½
Nett avails of the four volumes excluſive of Magazines on hand,			7309 12½
Vol. 1. Firſt edition, all diſpoſed of.			
Second edition, number printed,		15600	
Sold,	3168		
Gratis to Subſcribers,	132		
		3300	
On hand of volume firſt, Auguſt 6, 1804,			12300
Vol. 2. On hand per laſt ſtatement,		4133	
Sold ſince,		695	
On hand of vol. 2, Auguſt 6, 1804,			3438
Vol. 3. Whole number printed,		48000	
Sold,	42452		
Gratis, to Subſcribers,	2547		
		44999	
On hand of volume 3, Auguſt 6, 1804,			3001
Vol. 4. Whole number printed,		36000	
Sold,	33918		
Gratis, to Subſcribers,	1995		
		35913	
On hand of volume 4, Auguſt 6, 1804,			87
Whole number on hand,			18826

The foregoing is a true ſtatement of the Magazine account, as ſettled up to Auguſt 6, 1804.

JONATHAN BRACE, } *Auditors.*
JOHN PORTER, }

The sum of 1211 dollars and 29 cents, mentioned above as due from the Publishers of the Magazine, was paid by them, September 20th, to the honorable Messrs. John Treadwell and Jonathan Brace, a Committee appointed by the Trustees of the Missionary Society of Connecticut to receive the same; and by said Committee was paid to the Treasurer of the Society, as appears by the Treasurer's Receipt, as follows:

HARTFORD, September 20th, 1804.

Received from the honorable John Treadwell and Jonathan Brace, Esquires, for and in behalf of the Trustees of the Missionary Society of Connecticut, the sum of twelve hundred and eleven dollars and twenty-nine cents, for which I am accountable as Treasurer to the Missionary Society, having given a duplicate of this receipt therefor. The same being avails of the Connecticut Evangelical Magazine.

A. KINGSBURY.

Donations to the Missionary Society of Connecticut.

1804.		
Sept. 20.	Of honorable John Treadwell and Jonathan Brace, Esq'rs. being avails of Evangelical Magazine, . . .	$ 1211 29
28.	Of Rev. Calvin Ingalls, contributed in new settlements, . . .	35 25
October 3.	A Friend of Missions for purchase of Books, ...	5 58
	A Lady of Massachusetts, . .	1 0
		$ 1253 12